

The
Baptist World
Alliance

By
E. Y. Mullins
and
J. H. Rushbrooke

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THE
BAPTIST WORLD
ALLIANCE



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REV. E. Y. MULLINS, D.D., LL.D.,
President, Baptist World Alliance.

THE BAPTIST WORLD ALLIANCE

ITS SIGNIFICANCE
AND ITS SERVICE

BY

E. Y. MULLINS, D.D., LL.D.,
President.

AND

J. H. RUSHBROOKE, M.A., D.D.,
Eastern Secretary.

LONDON :

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The Place of the World Alliance in our Baptist Life

By

E. Y. MULLINS, LL.D., *President.*

By our very genius Baptist organization tends to break up into many units along provincial, state, or national lines. Baptists grow from within, and their organization is the expression of their inner life, hence the tendency for organization to crystallize into the more limited unit. International organizations among Baptists are not workable for practical administrative purposes because of diversity of standpoint. This hindrance is increased by the difficulty of direct control and responsibility.

It remained, therefore, for the Baptist World Alliance to become an expression of the Baptist life of the world in a way which differs from other ordinary units of organization. The Alliance does not undertake in any general way the organization of mission or educational boards, the establishing of agencies for collecting money, or the founding of institutions. These activities are left to the smaller groups. They can be carried on much more efficiently and successfully by the smaller groups.

There is left, however, a field for the Baptist World Alliance which includes all the regular Baptist groups scattered over the world. The

Alliance, therefore, without boards, institutions, collecting agencies, or administrative activities has found, nevertheless, a great field of usefulness. Among its lines of usefulness I mention the following :

1. First of all the Alliance promotes Baptist fellowship. We are a spiritual body with no authority over us in any form except Jesus Christ, but as we are animated by the spirit of loyalty to Christ we feel the need of contact, and as the groups of Baptists scattered over the world vary in influence and numbers, there is great inspiration in the occasional coming together of representatives of these groups. All of us who have studied the problem have been greatly impressed with the power of the Alliance in inspiring and encouraging the weaker groups, and thus indirectly it has rendered a great service in reinforcing the Baptist movement in all parts of the world.

2. Again, the Alliance can render a fine service by its impact on the life of the world. Through it the great Baptist brotherhood can function. A striking example is before us now. The recent announcement of the change of front of the Rumanian Government toward our persecuted brethren in that country is clearly attributable in great part to the influence of the Baptist World Alliance. The petition which has been circulated all over the Baptist world in favour of our Roumanian brethren and in protest against the persecutions has had a favourable effect. In other

ways the Baptist World Alliance can render a great spiritual service to the Kingdom of God on earth.

3. The Baptist World Alliance also has proved to be an excellent medium for the promulgation of New Testament ideals and teachings. The programmes of the Alliance always contain subjects and speakers dealing with the great fundamentals of New Testament Christianity. The discussions in these addresses and papers have been of immense help in clarifying the thinking of our Baptist people everywhere, and no doubt the next meeting of the Alliance will carry on this great tradition which has been established in the past.

4. The Baptist World Alliance also affords an opportunity for our Baptist people to emphasize their leadership in the propagation of spiritual Christianity. Certainly the world needs the Baptist teaching. To name one most important point, religious liberty needs to be defined and expounded to many nations. The voluntary principle in the church and spiritual life is of immense importance for the future of Christianity in the world. The emphasis falls upon regeneration and the Lordship of Christ and the competency of the soul in religion under God. The importance of autonomy and spirituality in the church and many other phases of a spiritual Christianity find opportunity for emphasis in the Baptist World Alliance.

5. In the fifth place, the Alliance provides a fine clearing house for Baptist ways and means and methods of organization. Some Baptist groups

are very much more highly developed than others. With some, Sunday School work and methods have been carried to a high degree of efficiency. With others, evangelism has become highly successful. Some of the smaller groups, in European countries especially, can teach the great Baptist brotherhood in other lands a lesson of very great importance and value regarding the propagation of the Gospel among the masses. In some countries Baptist literature has undergone important development, and ways and means of using the printing press have been discovered which ought to be of great value to members of all Baptist groups.

It is needless to enumerate further. The general point is clear. At Toronto there will be a Baptist exhibit of methods of work which ought to be of immense value to our people everywhere.

The Baptist World Alliance, therefore, does not seek to be in any sense an authoritative body, nor does it seek in any way to trespass upon the duties and functions of any Baptist organization whatsoever. It takes no part in local controversies anywhere except when requested to do so in an advisory capacity. It stands especially for Baptist unity and brotherhood, and for the propagation of the Gospel to the ends of the earth. Baptists everywhere should seek to promote its interests and conserve its values. No doubt the coming years will present many opportunities for the functioning of the Baptist World Alliance usefully and helpfully in ways which we cannot now foresee.

The Baptist World Alliance

By

DR. J. H. RUSHBROOKE, M.A.

I. WHAT IT IS NOT.

THERE are, I learn, in the minds of some Baptists, misunderstandings as to the constitution and objects of the Alliance, and occasionally even suspicion and mistrust. I propose therefore to set out in three brief statements: (1) What the Alliance is not; (2) What it is; and (3) What it has done.

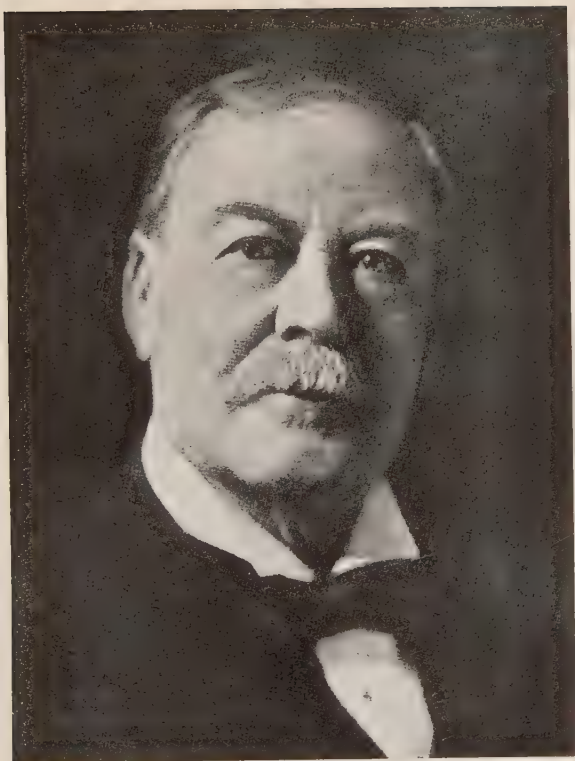
In regard to the first of these topics, the one statement which needs emphasis is this: *The Baptist World Alliance is not an administrative body.* It undertakes none of the tasks that belong to unions or conventions or missionary societies. It has no machinery for setting afoot or carrying on by its own agents any movement for home or foreign evangelization, pastoral support, maintenance of seminaries, dissemination of literature, or any other such end. It does not send out a single missionary or administer relief funds. All these matters are within the competence and responsibility of the missionary societies and of the conventions and unions and their boards and committees.

Perhaps I can best make clear the position of the Alliance by describing in some detail a typical

example of its action; and I select a matter with which I am closely acquainted.

In July 1920 there came together in London a conference of Baptists, out of which issued a co-operative effort for relief in Europe, a co-ordinated programme for the furtherance of Baptist work in European lands, and the appointment of a Baptist Commissioner for Europe, who has occasionally (but inaccurately) been spoken of as the Baptist World Alliance Commissioner.

The course of events was in fact this. Something had to be done for Europe in the grave crisis that followed the War. The then Secretary of the Alliance (Dr. J. H. Shakespeare) took the initiative by inviting certain representative Baptists to confer in London. Those attending included only about ten members of the Alliance Executive; the seventy men present were in the main representative of Baptist conventions in various lands, and of missionary societies and boards. Typical participants in the conference were the secretaries of missionary organizations—Dr. J. H. Franklin of the American Baptist Foreign Mission Society, Dr. J. F. Love of the Southern Foreign Mission Board, and the Rev. C. E. Wilson of the Baptist Missionary Society, while Dr. Shakespeare himself represented the British Continental Committee as its secretary. It is obvious that the decisions of this Conference, which included also such other leaders as Dr. Clifford and Dr. Whitley (Britain); Dr. Truett, Dr. Gambrell, Dr. Mullins, Dr. Emory



DR. ROBERT STUART MACARTHUR,
Second President Baptist World Alliance.
† February 23rd, 1923.

Hunt, and Dr. C. A. Brooks (U.S.A.), Dr. O. C. S. Wallace (Canada), Dr. Benander and Dr. Byström (Sweden), would be likely to secure wide acceptance; but it is equally obvious that the decisions of such a group could be recommendations only. The conference could not initiate a relief scheme; it had neither funds for the purpose nor machinery to raise them. Nor had the Baptist World Alliance either of these. No step could be taken unless and until the administrative boards adopted and gave effect to the recommendations of the conference, and appropriated the necessary funds. It was, therefore, by decisions of the American Foreign Mission Boards and the Continental Committee of the British Union that the relief fund was actually instituted and the Commissioner appointed. From first to last the Alliance as such has contributed not one penny; the executive tasks, including raising of funds, and the entire control of the policy, have rested with the Boards.

Similar conditions governed the assistance of European Baptists in their religious work, this assistance involving especially the founding and support of preachers' schools; certain of the stronger unions and conventions were asked (I may borrow the phraseology of the League of Nations) to accept "mandates" for particular European countries. Such "mandates" were accepted and acted upon through the boards and committees; these raise all the funds and determine their allocation.

The Baptist World Alliance has nothing to do with the administration; unlike the League of Nations, it does not even demand a report from the "mandatories."

Nervous dread of the Alliance, as a body that might interfere with the autonomy of other bodies, is therefore destitute of any shadow of justification. The Alliance has no authoritarian note; it neither will nor can invade the rights of any Baptist body. When it summoned the London Conference of 1920, this was not with a view to entering upon any administrative enterprise of its own; it merely served the cause of the denomination by calling representative men together; and the results of their deliberation took the form of suggestions and recommendations to the only bodies that could act. The Alliance deserves credit for its initiative in calling the conference; but the actual work of the following years has been done by mission boards and committees. These have borne the burden and responsibility, and it is to them that appreciation and gratitude are due.

II. WHAT IT IS.

IN the preceding section I have shown that the Alliance is not an administrative or authoritative body. In describing what it is, let me again emphasize a single statement: *The pivotal idea of the Alliance is fraternity.* It exists to manifest and strengthen unity among Baptists, to facilitate intercourse and mutual knowledge, to express their

common mind in matters of general interest aside from administrative tasks, and especially in the advocacy and defence of religious freedom. It is a voluntary federation of unions, conventions, and missionary societies, each of which retains full autonomy. No advocate of "state rights" ever claimed such unqualified freedom as this Baptist federation gladly leaves to every one of its constituent groups.

Such a fraternal Alliance, by the very conditions of its existence, is absolutely precluded from any action except by general consent. It depends for all its funds, even for offices and typewriters, upon the willing contributions of the unions and conventions. The Alliance has no personal members and no local organization in any land; it is an association of unions and societies each of which has the right of secession at any time with or without stating a reason. No legal bond holds together its members; and it is utterly destitute of coercive powers. Its glory is this purely voluntary and fraternal character; and few facts are more deeply impressive to those who know the inwardness of the situation than this: that the unions and conventions which include over eleven millions of Baptist church members in the world are almost without exception members of the Alliance. Could there be a more striking testimony to the sense of oneness that pervades the most individualistic and independent churches on earth? In the spiritual life which believers' baptism symbolises, in their evangelical

experience and outlook, Baptists are brothers; they know that they belong together, and they welcome the opportunity of standing together in the face of the world. Is not such a display of oneness, entirely spontaneous and unconstrained, far more truly an answer to our Lord's prayer than any unity which, though seemingly stronger, is far less Christian because depending on legal ties or hierarchical authority?

This is but saying that the Baptist World Alliance enshrines the voluntary principle which governs all genuinely baptistic organisation. ("Voluntary" does not imply arbitrary or eccentric; a *Christian* voluntarism is regulated and concentric.) Our day has seen the arising of ever-enlarging organizations, even among Baptists; present-day conditions have demanded these, and are likely to carry us still farther. There are dangers in this tendency; in a central organization the temper of bureaucracy is apt to emerge, and money power may count for too much. But I have no fear of an ecclesiastical tyranny among Baptists as long as one limitation is respected; the central authority must never be able to override the local church. It is entirely right that if a church shares in common funds it should accept conditions laid down by the general mind of the denomination which raises these funds; if it cannot do this, the church must be free to follow its own course with no other penalty than non-participation in the common treasury. Conventions, unions, associations, churches, have their own

spheres in which they are autonomous, but no power to "lord it" over others or to invade their rights. And I venture to maintain that of all the bodies which Baptists have called into existence, none exhibits more clearly than the World Alliance their essential principle of free fraternal fellowship. Over against the criticism of those who maintain that a congregationalist church order is necessarily divisive, and that without legal bonds co-operation is unthinkable, the Alliance stands to reveal the unifying power of a living evangelical faith, and the cohesion which rests not on law, but on love.

III. WHAT IT HAS DONE.

I HAVE no hesitation in asserting that by what it has done the Baptist World Alliance has abundantly justified its existence.

The most widely known of its achievements has been a series of general conferences. Twenty-two years have passed since at the First World Congress the Alliance was formed. The Great War suspended almost all its activities, and so confused was the period immediately following the War that twelve years instead of five elapsed between the second World Congress and the third. Despite this long interruption, the intimate and widespread knowledge of one another found to-day among Baptists is primarily due to the great assemblies held under the auspices of the Alliance. Philadelphia in 1911 saw the largest international group

the denomination had ever brought together, and gave American Baptists as a whole a close view of their Russian brethren. Stockholm welcomed the third world-gathering in 1923—not as large as that in Philadelphia, but even more widely representative. These meetings of Baptists from every continent, every union and convention and missionary society, have a value not confined to the occasion; the pooling of experience and the discussion of great issues is useful, but abiding friendships sustained by the interchange of personal visits and letters count also as a vast gain. The ramifications of such friendships extend through the whole world.

Apart from the general meetings, other assemblies of not less value have taken place, especially east of the Atlantic. In 1908 a European Baptist Congress was held in Berlin. From that meeting dates many a friendship that has borne even the acid test of the War. A second of these European conferences met at Stockholm in 1913. Useful as were such continental meetings, the Executive Committee reached the conclusion that for Europe “regional conferences,” representing groups of neighbouring countries, might have certain advantages over continental. They would permit of more intensive consideration of the questions brought forward; they would bring the international brotherhood of Baptists directly before the masses of our people in a number of large cities; and they would have a wider value as a testimony to those

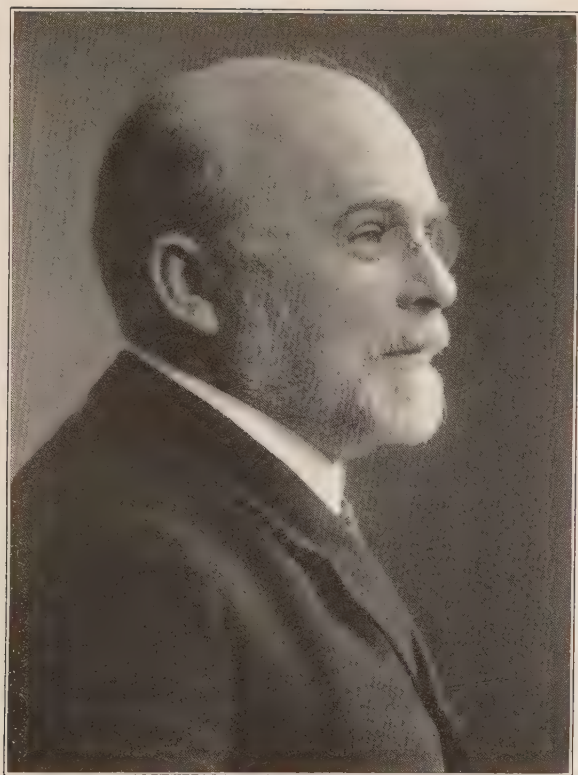
without. President Mullins was therefore asked to undertake an extended tour in Europe; he willingly consented, and in company with the Eastern Secretary, a few representative American and British Baptists, and the Secretary of the British Union, an enthusiast for the Alliance, he visited conferences at Barcelona (for Latin Western and South-western Europe), Budapest (for South-eastern Europe), Lodz (for the various races of Poland), Riga (for the four Baltic republics), and the three great German centres of Königsberg, Berlin and Gelsenkirchen, at the last of which Swiss and Dutch Baptists also attended. These "regional" gatherings were signally successful. Dr. Mullins' tour brought home to tens of thousands of Baptists the world-wide range of their fellowship, the universal significance of their evangelical message, and its far-reaching applications in present day conditions.

The Alliance has by no means limited its service to the furtherance of fellowship through public conferences. Activities of other kinds have been undertaken. Dr. Newton Marshall, a thinker and scholar of rare quality, whose early decease was a heavy loss, was among the first to discern the possibilities, and it was under his influence that contending groups of Baptists in Hungary were induced to invite a commission of three (Dr. Clifford, Dr. Shakespeare, and Dr. Marshall himself) to arbitrate between them. For various reasons full effect was never given to the arbitral

decisions, but the action was significant. In Czarist Russia persecution of Baptists repeatedly broke out during pre-war days; and in efforts to secure redress Dr. MacArthur (who followed Dr. Clifford in the Alliance presidency) had some part. The closer acquaintance with Russian conditions led also to the collection of funds to be applied in due time through the mission agencies in furthering the education of preachers in that land. More recently, the Alliance has promoted a world-protest by Baptists against the cruel and continuous repression exercised by the Rumanian Government, and a demand for justice and liberty not only for Baptists and other evangelical Christians but for Jews. In the fight for religious freedom the Alliance represents one of the dearest, clearest, and most persistent of Baptist ideals; and it is my deliberate judgment that the existence of such a body, standing as it does above national, sectional, and political considerations, is of incalculable advantage in arousing the conscience of the world on this momentous issue. The League of Nations, too, will hear such an international body.

My opening section has already set forth in some detail the part the Alliance played in summoning the London Conference of 1920, out of which grew the relief and mission policies which have brought such great blessing to Europe.

These are but a few among the services rendered by the fraternal fellowship which has taken form in the Baptist World Alliance.



REV. J. H. RUSHBROOKE, M.A., D.D.,
Eastern Secretary, Baptist World Alliance.

Constitution of the Baptist World Alliance

AS AMENDED AT STOCKHOLM, 26TH JULY, 1923.

Preamble.—The Baptist World Alliance, extending over every part of the world, exists in order more fully to show the essential oneness of Baptist people in the Lord Jesus Christ, to impart inspiration to the brotherhood, and to promote the spirit of fellowship, service, and co-operation among them; it being understood that this Alliance shall in no way interfere with the independence of the churches or assume the administrative functions of existing organizations.

I. *Designation.* This Alliance shall be known as the Baptist World Alliance.

II. *Membership.* Any general union, convention, or association of Baptist churches, or conference of native churches and missionaries, or general foreign missionary societies, shall be entitled to representation in the Alliance.

III. *Officers.* The officers of the Alliance shall be a president, five vice-presidents, a correspondent from each country represented in the Alliance, a secretary and a treasurer each, from the Eastern Hemisphere and from the Western Hemisphere. Each secretary shall deal with all matters within his own hemisphere.

IV. *The Executive Committee.* The executive committee shall consist of the president, the vice-presidents, secretaries, treasurers, and twenty-two other members, all of whom shall be elected at each general meeting of the Alliance, and shall enter on office at the close of such meeting. Of the twenty-two elected members, four shall be from Great Britain, six from the United States of America, two from Canada, and the remaining ten from the other countries represented.

Five members shall constitute a quorum of the executive committee for the transaction of business, provided both hemispheres and at least three general organizations are represented.

Absent members shall have the right to vote by proxy, provided the person serving the proxy is duly authorized in writing by the member for whom he serves. So far as practicable, three months' notice shall be given every member of the executive committee of business to be brought before the next meeting which is other than routine business.

V. *Advisory Committee.* In case of emergency or special need, the executive committee shall have authority to appoint an advisory committee of not more than one hundred members of the Alliance to confer with the executive committee on any matter pertaining to the objects of the Alliance.

VI. *Powers of the Executive Committee.* The executive committee shall have power :

1. To fill vacancies in the offices other than that of president and vice-presidents, and in

the committees of the Alliance. In the event of the death of the president, or his failure to act, the executive committee is authorized to select from the vice-presidents one of them to act as president.

2. To fix the time and place of the general meeting of the Alliance unless this has been finally determined by the Alliance in general meeting, and to make all necessary arrangements therefor.
3. To nominate for appointment by the Alliance in general meeting a nominating committee, and a business committee to serve during the sessions of the general meeting.
4. To appoint such standing or special committees as may seem necessary, and to determine their duties.
5. To transact the business of the Alliance between sessions.

VII. *Meetings.* The Alliance shall meet in general assembly ordinarily once in five years. The executive committee shall meet upon the call of the president and secretaries, or upon the written request of five members of the executive committee, filed with the president. Notice of such meeting shall be despatched to every member of the executive committee three months before the time of meeting.

VIII. *Representation for General Meeting.* Each body represented in the Alliance may appoint

messengers to the general meeting from resident members on a basis to be determined by the executive committee.

IX. *Amendments.* No change shall be made in this constitution except by a two-thirds majority of those present and voting at a general meeting of the Alliance after at least two days' notice of the proposed action.

Brief Historical Notes

1905. July 11-19. FIRST BAPTIST WORLD CONGRESS, London, Dr. Alexander Mac-laren presiding.

BAPTIST WORLD ALLIANCE formed,
July 17th.

Officers elected:

President: Dr. John Clifford, London.

Secretaries: Dr. J. N. Prestridge,
Louisville, Ky.

Rev. J. H. Shakespeare, M.A.,
London.

Congress preacher: Rev. Augustus H.
Strong, D.D., LL.D., of Rochester
Seminary, N.Y.

1907. November. Commission of Arbitration
visits Hungary.

1908. August 29-September 3. European Baptist
Congress, Berlin.

1911. June 19-25. SECOND BAPTIST WORLD CON-
GRESS, Philadelphia.

Officers elected:

President: Rev. Robert Stuart Mac-
Arthur, D.D., LL.D., of New York.*

Deputy-President for Eastern Hemi-
sphere: Dr. John Clifford.

* Dr. MacArthur died on February 23rd, 1923.

Secretaries: Dr. J. N. Prestridge.†
Rev. J. H. Shakespeare, M.A.

Congress preacher: Rev. Thos. Phillips,
B.A., of London.

1913. July 19-24. European Baptist Congress,
Stockholm.‡

1920. July 19-23. London Conference on the
needs of post-war Europe.

1923. July 21-27. THIRD BAPTIST WORLD CON-
GRESS, Stockholm.

Officers elected:

President: Rev. E. Y. Mullins, D.D.,
of Louisville, Ky.

President Emeritus: Dr. John Clifford,
C.H.||

Secretaries: Rev. Clifton D. Gray,
D.D., LL.D., of Lewiston, Maine.

Rev. J. H. Shakespeare, D.D.§

Congress preacher: Rev. Geo. W. Truett,
D.D., of Dallas, Texas.

1925. February. Rev. J. H. Rushbrooke, M.A.,
D.D., appointed Secretary
for the Eastern Hemisphere.

1926. Sept.-Oct. Regional Conferences in Europe,
with Presidential tour by
Dr. E. Y. Mullins.

1927. World-protest against Religious Persecution
in Rumania.

† After the death of Dr. Prestridge in 1913, Dr. Lathan A. Crandall, on the request of the American members of the Executive, became Acting-Secretary for the Western Hemisphere.

‡ Owing to the illness of the Eastern Secretary, Dr. Newton Marshall and the Rev. J. H. Rushbrooke, M.A., acted as joint secretaries of this Congress.

|| Dr. Clifford died on November 20th, 1923.

§ Retired owing to ill-health, February, 1925.

Unions and Conventions in Membership with the Alliance

I. EASTERN HEMISPHERE.

(a) *Europe.*

Austria : Baptist Church in Vienna.

Czecho-Slovakia : Baptist Union.

Denmark : Baptist Union.

Esthonia : Baptist Union.

Finland : (1) Finnish National Conference.

(2) Swedish-speaking Baptist Convention.

France : Federation of Evangelical Baptist Churches.

Germany : Union of Baptist Churches.

Great Britain and Ireland : (1) Baptist Union of Great Britain and Ireland.

(2) Baptist Union of Scotland.

(3) Baptist Union of Ireland.

(4) Baptist Missionary Society.

Holland : Union of Baptist Churches.

Hungary : Baptist Convention.

Italy : American Baptist Mission.

Jugo-Slavia : Baptist Union.

Latvia : Baptist Union.

Lithuania : Co-operative Union of Baptists.
Norway : Baptist Mission.
Poland : Union of Slavic Baptists; German-Speaking Associations.
Portugal : Baptist Convention.
Rumania : Union of Baptist Churches.
Spain : Union of Evangelical Baptists.
Sweden : Baptist Mission.
Switzerland : Union of Baptist Churches (German-speaking).
U.S.S.R. : (1) Union of Baptists in U.S.S.R.
(2) Union of Evangelical Christians (Open Baptists).

(b) *Asia.*

China : (1) Churches connected with the Southern Baptist Convention.
(2) Churches connected with the British B.M.S.
(3) Churches connected with the Swedish Baptists.
(4) The China Baptist Council.

Mission fields, Ceylon, India, and Japan, represented through Mission Boards.

(c) *Africa.*

Mission fields represented through Mission Boards.

Baptist Union of South Africa.

(d) *Australasia.*

Baptist Union of Australia :—

Baptist Union of Victoria.

Baptist Union of South Australia.

Baptist Union of New South Wales.

Baptist Union of Queensland.

Baptist Union of Western Australia.

Baptist Union of Tasmania.

Baptist Union of New Zealand.

II. WESTERN HEMISPHERE.

(a) *North America.*

Canada : (1) Convention of the Maritime
Provinces.

(2) Convention of Ontario and
Quebec.

(3) Baptist Union of Western
Canada.

United States : (1) Northern Baptist Conven-
tion.

(2) Southern Baptist Convention.

(3) National Baptist Convention.

Bahamas : Bahamas Baptist Union.

(b) *Central America.*

Represented chiefly through Mission Boards.

(c) *South America.*

Represented chiefly through Mission Boards.

BAPTIST WORLD ALLIANCE

EXECUTIVE COMMITTEE, 1923-1928.

OFFICERS.

President:

REV. EDGAR YOUNG MULLINS, D.D., LL.D.,
Louisville.

Vice-Presidents:

REV. C. E. BENANDER, D.D., Stockholm.

REV. J. A. ÖHRN, Oslo.

REV. I. S. PROKHANOFF, Leningrad.

Secretaries:

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Maine, U.S.A.

REV. J. H. RUSHBROOKE, M.A., D.D.,
London, England.

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England.

MR. ALBERT MATTHEWS, Toronto,
Canada.

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- Britain.* Rev. W. E. BLOMFIELD, B.A.,
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Folkestone.
Rev. GILBERT LAWS, Norwich.
Rev. W. T. WHITLEY, M.A.,
LL.D., F.R.Hist.S., F.T.S.,
Droitwich.
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D.D., C.B.E., Wolfville.
- China.*
- Germany.* Rev. F. W. SIMOLEIT, Neuruppin.
- India.* Rev. C. E. WILSON, B.A., A.T.S.,
London.
- Italy.* Rev. D. G. WHITTINGHILL, D.D.,
Rome.
- Japan.* Rev. Y. CHIBA, D.D., Tokyo.
- Rumania.* Rev. C. ADORIAN, Bukarest.

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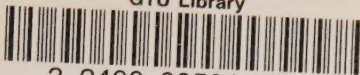
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